THE EYE:

BY OBADIAH OPTIC.

——*VARIOUS OBJECTS FROM THE SENSE,*
VARIOUSLY REPRESENTING. MILTON.

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By education we are much misled,
We so believe because we so were bred. POPE.

AS nothing is more important than the instruction of youth, nothing should have a preference in our essays or selections. It is in the morning of life that the young mind receives those impressions which time is very seldom able to eradicate; then we imbibe principles which are to us forever after dear; and indeed, there are but few instances of men who have arisen above the power of that education which they received in their early years.

In the old world, the children of some familes are treated as if gods, in others as little attended to as if they were slaves: But Providence has kindly cast our lot in a more generous soil—no man here is treated as a god—we all stand on the broad pedestal of liberty and independence; we despise the flattering sycophant, and esteem that ingenuous man who dares to speak the truth in the presence of presidents, kings and judges, and it is our sincere desire to so educate the rising generation, that they may never use the artifice of the flatterer, or listen to the tale of the sycophant; for this purpose, without further apology; we offer you the following *selection.*

ESSAY ON FLATTERY; OR, THE HISTORY OF MR. TICKLE.

THE first impressions, I have been told, are the deepest—I find it true by experience—the impressions I received at three years old, are not effaced at forty.—How the distant scene rises to my retrospective view! Not to be tedious—my nurse first taught me to flatter. The poor old woman never

attempted to wash my face, or to comb my hair, without the soothing expression of, "There's a dear—let me wash its *pretty* face."—"There's a sweet creature;" and numberless other endearing phrases to the like purpose—When I grew a little older, I still perceived that I never was ordered to do any thing without a little bit of flattery tacked to the command—My school mistress bade me say, A by itself A, and always added, "There's a good boy"—My father, my mother, my relations, all addressed me in the same style—My aged grandfather too, how well I remember the hoary sage! whilst I was innocently asking him why he shook his head always, would often put his hand in his pocket, and give me a penny because I was a *brave boy*.—These praises, though they were only words of course, as I since learned, then gave me great pleasure; and I found myself always disposed to love the person that bestowed them on me—I was artful—I thought I might rule others by the same means, by which others ruled me—nor was I deceived in the sequel—however, I had not then many opportunities to try the experiment.

I had an aunt, whose ill fortune it was, not to be able to get a husband; and therefore, as is usual, she was called an *old maid*, before time had made her an *old woman*—Old maids seldom despair till they have arrived at their grand climacteric—Hence we often see ladies of fifty in the garb of sixteen.—My aunt was one of these—It happened one day, while I was playing near her toilette, and she was repairing the depredations which nature had made in her face, by the help of art; that I unmeaningly (it certainly must have been unmeaningly) cried out, "*Law aunty, what a pretty nose you have got! your hand is whiter than mine.*"—I had no sooner uttered these words than she snatched me up in her arms and almost stifled me with kisses—every day, after that lucky moment, she continued to shew me new marks of her affection; spoke well of me; was continually saying, that I made sensible remarks, much above my years—I was astonished at this alteration—She always before had looked on me with indifference and hatred—And indeed, few old maids, I have since observed, are remarkably fond of children—However, as I did not want penetration, I soon discovered, that it was my flattery which had gained her favour—And, now it was, that I resolved to make *flattery* the ruling principle of my conduct, in future life.

When my father thought me of a proper age to go to school, he put me to one of those schools in which *youth are qualified*

for—in short, every thing you can mention—A school I should not call it—the refined ideas of the master looked upon this as too gross an appellation; and therefore to prevent mistakes, he had inscribed over the portal of his mansion, in large golden letters, "*The Academy*."—To return from the digression; at my academy I soon found that the art of *tickling* was not unknown to my teachers—Whenever my cousin Tom, or my good aunt Deborah, came to see me, and to enquire, as the way is, how I went on, they were sure to hear, in the most extravagant terms, of all my good qualities—The usher observed, that "Master Billy was the finest young youth that ever he set his eyes on."—My mistress chucked me under the chin, and said, "It has got a pretty face of its own, bless it." My master, patting me on the head, and looking earnestly at me, used to cry, "It really is surprising—such a proficiency in so short a time! But nature has been partial—and, to be sure, I take a great deal of pains with him, that I do, and the child takes vastly to his book." These, and many other encomiums, were given to me whenever my friends paid me a visit—But, alas! after the vast ideas I had been taught to form of myself, my friends were no sooner gone, than lo! I sunk to the condition of another boy—notwithstanding my great talents, my beauty and all the praises which had been lavished upon me, poor I underwent the correction of the rod, and was called dunce from morning till night—I comforted myself as well as I could, nor indeed had I much reason to grieve, since my friends were pleased, though deceived; and I got half a crown, when otherwise I should have got but sixpence, and perhaps, only a kiss and a farewell. *(to be concluded)*

ORIGINAL.

THE EYE-LASH.—No. III.

——— *Quid rides? Mutato nomine, de te*
Fabula narratur. HOR.

And why this simple tale so careless view?
The name being changed, the story's told of you.

BETTY conceived herself honoured with the confidence Mrs. H. reposed in her; she perceived the wavering inclinations of her mistress, and had no objection to any plan which did not interfere with her own interest. As a connoisseur in family quarrels, Betty was well acquainted with the means of

reconciliation, but she had in early life resolved not to be officious between husband and wife, and she never yet had cause to repent of her resolution; she suffered such disputes to take their course, and viewed them as we look upon the imbecile contentions of toothless dogs, where victory consists in conquering the patience of each other; and had often observed, with some concern, the extent which they reached, yet as her interposition might give offence, she was cautiously indifferent. With the rest of her sex, Betty thought the conduct of husbands tyrannical, yet as rotation in power was not calculated for a family, in her opinion a monarchy was preferable; particularly as the lady had permission to choose her own sovereign, and for sufficient cause could depart from her allegiance.

When Mrs. H. asked Betty how her husband's satisfaction could be promoted, and her own wishes gratified? Betty was at loss to answer, and intimated to her lady that such subjects were above her narrow comprehension, but Mrs. H. insisted on her opinion, and Betty saw clearly that a conscientious reply would clash with her interest; to lose her claims and opportunities to the discarded habiliments of the wardrobe, as well as her gratuity for sitting up for her mistress, combated strongly with her conscience, and the victory would hardly have been doubtful, had not her sagacity presented a mean which might indeed deprive her of some, but then the most valuable consideration would remain—she was aware too that her former advice might in some measure be contradicted by what she was about to give, still she trusted to the circumstances as a plea for the difference.

'My dear madam,' said she, 'if Mr. H. takes it so hard that you stay out late, humour him a little, and leave the company an hour or two earlier than usual; but as to staying at home altogether, for my life I don't see how he can ask it. I'll warrant, that if at the time he goes to bed you are here, it will perfectly satisfy him—dear me! madam you can't imagine how he will rejoice to see you so far disposed to please him as to deprive yourself of an hour's amusement: I have known many gentlemen who became from the worst of tyrants, the most tractable slaves, because their wives indulged them in a few singular whims, and then the dear creatures were willing to run to any expence required by their wives, the sacrifice of trifles is magnified by husbands into a disposition to acquiesce in every thing, and I'm sure if you were to do this,

Mr. H. would in a short time leave you to consult your own inclinations, and not be displeased at any conduct of yours.' As this counsel seemed reasonable, Mrs. H. determined to follow it, intending to leave the party long before the company separated.

At the dinner table Mr. H. was more than usually attentive to her; in a most pleasing tone he asked her whether she intended going out in the evening; she hesitated at the question, and at length said she did not know how to avoid being at Mrs. ****'s as she had on the last evening accepted the invitation; and do you then my love consider the acceptance as binding, will not an apology purporting that you did not wish to leave me alone, be a sufficient excuse? Why my dear, she replied, I thought you were better acquainted with the *beau monde*; I should be laughed at by them all if they knew what kept me at home—no, nothing but absolute indisposition or some serious occurrence will plead an apology. Ah! true, my love, rejoined he, I had forgotten that the fashionable circles make it their chief object to destroy domestic comfort, they teach the wife to care little about the husband, and the husband to neglect the wife; it is a crime with them for a lady of quality to notice her husband in public, and she is bound by the same rules to pass her time with young fops, and the more familiar she is with them, the greater respect does she seem to command; but depend upon it, my dear, that however much those married ladies who conduct themselves in this way attract the notice of such companions, still the domestic couple are envied; and the wife whose attention is confined to her husband, must enjoy a satisfaction far superiour to theirs, and never fail to be admired and respected by all who know her. It is said, that the middle classes of society are happier in the marriage state than those in higher stations; and their not being bound by such ridiculous customs, or tied down to injurious precedents, is sufficient cause for such superiority with respect to connubial felicity. The honest mechanic, enjoying the affections of an amiable partner, conceives himself far more blessed in her love, than the wealthy lord who shares the attachment of thousands; and it is undoubtedly a truth, that no state is preferable to marriage, when both parties are disposed to partake of its blessings; that in no situation can they be placed where they are more miserable than when the husband or wife so little regards the happiness of the other, as to avoid his or her society, to follow the examples of the gay and worthless vo-

taries of fashion, or seek others with whom to beguile those hours which are due to the one who is chosen as companion for life. G.

ORIGINAL.

THE EXPATIATOR.—No. III.

No dependence is more contemptible than that under which the voluptuous, the covetous, or the ambitious man lies to the means of pleasure, gain, or power. BLAIR.

IN all our dealings, the divine precept "Do unto others as you would wish others to do unto you," should have its proper influence, and our minds should be brought to such a state of government as to render the adherence to it not a matter of force, but of inclination and habit.

To the man of rectitude, the knowledge of what is right is sufficient to establish his probity; for justice actuates his conduct, and his actions flow from principle: When he discovers the correct line, he draws a parallel as the rule by which he is to be guided, to swerve from this he holds as a wilful violation of his integrity; he studies to be virtuous, and a consciousness of his doing right, according to the knowledge he possesses, gives him confidence in discharging the duties devolving on him in the station he fills, and renders him an useful an honourable member of society. Yet it is much to be regretted, that such characters are at present singular among men. The erroneous idea that such as rise in the world with rapidity *do well*, has become so universal, that not to obtain this distinction is generally considered as criminal, and the imputation that those who continue to be content with a humble competence are unaspiring, is that which too frequently makes us incautious in the choice of means to avoid it.

Virtue and vice being in direct opposition, whatever we practise consistent with the one, characterises us as an enemy to the other; if therefore we are irresolute in determining on the side of virtue, we are in danger of being ensnared by vice. To be esteemed as honourable is desirable, but to be just makes honour our debtor; and tho' praise be rightly bestowed as a tribute due to merit, it is of far less consequence than that calmness of mind which a sense of our acting with propriety will produce.

While the tide of prosperity continues to flow, he who takes the best advantage of the stream is applauded by

the multitude; whilst he who, directed by prudence, navigates in sure waters, unexposed to the flaws of sudden disappointment and the breakers of remorse, is looked on as a pusillanimous being, unworthy of pecuniary advancement; yet, undismayed by ridicule, he draws wealth from the secret mines of contentment, which are unknown to the adventurous mariner who sails on the muddy waters of chicanery.

To be capable of making a good bargain, is the highest degree of excellence to which some are ever known to aspire, and it frequently happens, that the most ignorant as it respects more useful knowledge, are the most distinguished favourites of fortune—and our own observation convinces us of a truth which the poet thus ludicrously expresses—

"Dunces by ignorance thrive, as oysters woo?"

The man who adheres to the salutary principles of justice, tho' he may not rise to distinguished eminence, or accumulate much wealth, will nevertheless, become familiar with serenity, and derive a sweet satisfaction from the reflection that he has acted agreeably to the dictates of honesty, and preserved a conscience untarnished by fraud, that he has not become the victim of avarice, nor been captivated by the insinuating destroyer of harmony among men.

The baneful effects of unremitting exertions to enrich himself at the expence of the conveniences, comforts, and often the liberties and even lives of others, is not considered by him who is intent only on self aggrandizement, nay, he thinks of nothing beyond the circle of his own plans: The indigence of his neighbours is, in his opinion, the result of their want of spirit, and a blindness to what he terms the chief good, tho' doubtless he may be, either mediately or immediately, the instrument of their depression; he execrates the robber, whilst it may be that his sharp bargains were the means of reducing the robber to poverty, who, being actuated by like principles with himself, is prompted to actions notoriously criminal, rather than incur the stigma of supineness.

In whatever way the candid mind views the two characters, the lustre of the one and the darkness of the other will be manifest—the dishonest man, though affluence may invest him with power, will ever be found in the shades of degradation; whilst he whose conduct is upright, will shine in prosperity; or, if in the vale of humble life, will be seen encircled with honour.

O.

ORIGINAL.

ON THE STUDY OF NATURE.

Omne tulit punctum, qui miscuit utile dulci. HOR.

THE end of man may be said to be of a two-fold nature; that of perfection and that of happiness. These two objects are so intimately blended, that it would not only be difficult, but unnecessary to consider each of them separately.

For certainly, the happiness of an intelligent being will bear a direct ratio to its perfection; and the quantum of perfection will be in proportion to its happiness. Man is so much a creature of habit, that his choice of objects in quest of happiness, depends in part on education and partly on the relation which he has conceived those objects to bear to other objects and to himself. Hence the difference of opinions in religion, in politics, and in morals.

To pronounce another person in error, merely because he has made choice of a different object of pursuit to arrive at happiness and perfection, is, in point of absurdity and illiberality, eminently equalled by the unwarranted epithets of reproach, so often levelled at the inoffensive student of nature. But when we advert to the weight of character in eminent men, we are the less surprised, that even their errors should, on many occasions, find advocates.

Dr. JOHNSON, so justly celebrated as a literary character, nevertheless was not always free from error. It is to be regretted that his sallies of sarcasm did not always light on proper subjects. Never were epithets of reproach and ridicule more egregiously misplaced, than were those of Dr. JOHNSON on that distinguished patron of science and respectable naturalist, Sir JOSEPH BANKS.

When men of so eminent standing in society and literature, wish to detract from the well-earned reputation of a person, who, as a countryman of the doctor's, reflects honour even on himself, it is the less surprising to see modern striplings, and pretenders to what *they* term literary acquirements, attempt to ridicule the innocent pursuits of the naturalist. But although our surprise is thereby lessened, its impropriety and illiberality is by no means palliated.

What, it may with propriety be asked, can be more rational than to cultivate an acquaintance with objects by which we are daily surrounded? Surely, if in a moral point of view

it is of so much consequence for man to know himself, there is reason to expect moral good from the study of beings that bear so strong an analogy to ourselves as some inferiour animals: The analogy may be extended, and if so, there is at once abundant reason why we should study the arrangement of the vegetable and mineral kingdoms, particularly the former, since its connexion with the animal part of creation is so intimate, that the most laborious researches have not been adequate to the discovery of a criterion of discrimination.

In the mineral kingdom, although Nature has ceased to animate, she has observed arrangement. To familiarise ourselves with this arrangement, cannot but appear rational to every liberal mind. LINNÆUS.

SELECTED.

FUTURE EXPECTATIONS.

THERE is a sweet enthusiastic melancholy, that sometimes steals upon the soul—even thought itself, is for a while suspended, and every scene in nature seems to wear an image of the mind. How delightful are the sensations at such a time! though felt, they cannot be described; it is a kind of anticipation of those pleasures we are taught to expect hereafter: The soul seems entirely abstracted from every earthly idea, wrapped up in the contemplation of future happiness. Ask yourself in one of these moments, what there is in this world worth a thought; and you will answer, nothing; its greatest sublunary pleasure is but a dream, and vanishes like a shadow: This should convince us, that there is a future state: Our souls were formed to taste higher delights, more refined sensations, than any thing in this life can excite; and something from within tells us, we shall one day enjoy them —else, why these ideas—why these expectations?—of what use would be those noble sentiments with which the mind is sometimes impressed, if we were only to act an insignificant part, for a few years, in this life, and then sink into nothing? No, there must be a future state—and that immortal.

A WOMAN'S LOGIC.

A MUSSULMAN coming to a mosque, observed his wife in close conversation with a strange man—and desired her to *follow him.* The woman replied, It is written in the Koran,

Thou shalt not command in any house but thine own. The husband asked her what she was about? Ask no questions, replied the wife, for the same holy book saith, Thou shalt not meddle with what does not concern thee. He again in a peremptory style ordered her to come away! When she exclaimed, The holy volume declares, that Mosques belong to God—disturb not therefore his temple. He then attempted to compel her to depart—but she exclaimed, The scripture saith, Whosoever is in a mosque—to that person it is an asylum. The husband was now confounded, and said with some heat, Ten thousand plagues upon a learned wife! she has begun to study the *Koran*, and I believe she is come here to finish it.

A FRENCH COUNSELLOR.

A THIEF was one day discovered in the great chamber, (a court of justice in Paris) stealing a purse. The court allowed the knave a counsellor to defend him. The advocate went up stairs to him, and taking him aside, "Is it true," said he, "that you stole the purse of somebody now in court?" "It is very true, Sir, (replied the thief) but—" "hold your tongue," said the lawyer, "the best counsel I can give you is, to scamper away as fast as possible." The thief took the hint, and ran down the stair-case. The counsellor returning afterwards into court, the first president asked him what he had to say in defence of his client? "Gentlemen" replied he, "the poor wretch confessed his crime to me; and as he was not guarded by any one, and I was appointed his counsel, I thought fit to advise him to *run away*. He did not hesitate, but vanished in an instant."

AN ORIENTAL APOLOGUE.

IT has been more than once observed, that multiplicity of laws prevailing in any country, is a sure and certain sign of its legislation being imperfect. Thus does an eastern writer illustrate the observation.

"A certain legislator, desirous of binding the people in iron chains, enacted laws without number. In the interim he fell sick, and his physician prescribed for him innumerable medicines. "Why this *profusion* of physic," cried the patient? "To restore you to health," was the reply. "But amidst so many remedies, may not some destroy the effect of others?" "Pardon me, Sir, it was my intention to treat your malady in the same manner in which you treat the state."

Poetical Department.

ORIGINAL.

STANZAS TO A YOUNG LADY,

On her recovery from a dangerous fit of Sickness.

MARK yon gay flow'r expanding to the day,
Spreading its fragrance and its sweets around;
Its various beauties to the eye display
Fresh blooming tints, with brightest colours crown'd!

But mark, too soon! the fierce untimely frost,
Hath nip'd its blossoms, all its colours fair;
Drooping its leaves, its pride for ever lost,
Lie with'ring, chill'd by winter's piercing air.

And such MARIA, is the flow'r of youth,
Tho' beauty smiles and decks the prime of life;
Beauty must die! but honour, virtue, truth,
Abide the test of death's impending strife!

This morn I saw thee, cheerful and serene,
Gay, as Aurora from his chamber flies;
But soon, alas! I saw reversed the scene,
Before the sun had set in western skies!

Oft have I seen thee, graced with ev'ry charm,
Youth, beauty, virtue, lovely girl were thine;
Thy youth and beauty did the foe disarm;
And virtue taught thee never to repine!

The roses faded—beauty lost its fame,
Thy sweeter lips their damask hue resign'd;
And pallid sickness quiver'd o'er thy frame,
Alone, secure, remain'd thy virtuous mind;

Grim death, fierce threat'ning met the eager view,
And all the pow'rs of nature seem'd depress'd,
When Heav'n forbade the tyrant to pursue
His farther progress, and grim death address'd!

'Depart! nor hope, the charming prize to-day,
Nor 'till the time allotted, dare presume,
With tyrant hand to seize thy wish'd for prey;
Yet she shall live, and yet escape the tomb!'

Heav'n's healing hand in mercy chose to save,
And bade revive, thy near expiring breath;
Kind Heaven snatch'd thee from th' untimely grave,
And from the rav'ning jaws of eager death!

And, when again the beauties of thy youth,
Shall own their mistress; may thy virtuous mind,
Superiour soar with all the charms of truth,
Fix'd firm as fate, by wisdom still refined.

Virtue hath charms alone; beauty must fade,
Its lilies languish, and its roses droop;
When in the grave its boasted charms are laid,
Virtue for ever blest, soars beyond hope.

Be virtue ever thine, seize the rich prize,
Calm and composed, thy passions ever even;
And when in death thy breathless body lies,
Thy spirit pure will find its way to Heaven! E.

☞ THE Editor cannot pass the above production without giving it his decided approbation: To inform and improve are the principal objects contemplated by the Editor of the Eye—to amuse only a secondary one: The religious thoughts introduced in this address to a young lady, so proper, virtue exceeding outward beauty so well depicted, and the contrast between sickness and health so naturally drawn, that the writer, for the piece, is justly entitled to public notice. O. O.

ORIGINAL.

ON A LADY.

BE gentle ye zephyrs which fan her white bosom,
And dry those sad tears which moisten her eye;
From her heart tuned to love may sorrow be banish'd,
Nor NANCY e'er know the peace-rending sigh.

Ye moments so pleasant, when I'm with my charmer,
O fly not in haste so rapid away,
But ever, when absent, be wing'd like the tempest,
Or swift as light's beam that ushers in day.

Be around her bless'd dwelling, ye guardian seraphs,
Enfold with your wings the innocent fair;
Ne'er suffer fell malice to blight the dear blossom,
And shield her sweet mind from arrows of care.

ALPHONSO.